LEARNING LOG TEMPLATE

Each cell of the Learning Log template is to contain an entry of 200 words minimum. The entry in the left column is to be a minimum of 200 words, and the entry in the right column is to be a minimum of 200 words. You are free to approach this assignment based on your own reflective thoughts as you read. Thoughts may be either philosophical or practical and may relate to previous experiences, future applications, and comparisons to other ideas.

Submit the learning log 3 times by adding a new entry each time.

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Reading Assignment	**Main Principles**	**Reflective Comments**
Log: Immigration, Race, and Oppression	The chapter on race, oppression, and immigration talks about how the United States of America was unable to bring together its image of the country of immigrants and its history of exclusions and prejudice. It explains that non-British immigrants had to adjust to an Anglobased culture even during the earliest colonial times. Assimilation was both a promise and a mandate that requested the immigrants to lose their language, religious faith, and traditions in exchange for being accepted into the fold of "true Americans." The chapter retraces the evolution of xenophobia and nativism with roots in anti-Catholicism, race hierarchy, and terror of radical thought. Historical campaigns, such as those of the Know-Nothing Party and later immigration quotas, reflected the prevailing view that northern Europeans were superior to those from southern and eastern Europe. Such	From a Christian worldview, this chapter shows the morality of society's treatment of immigrants and racial minorities as a failure. The Bible teaches that everyone is created in God's image and is worthy of dignity, kindness, and fairness. When groups are rejected or asked to leave behind their culture, it violates Christ's command to love your neighbor as yourself and receive the alien with open arms. As Christians, we are to oppose injustice and view diversity as part of God's grand plan rather than as a threat. It means framing classrooms that exhibit compassion and inclusivity, with every student feeling honored for who they are and their heritage. As a retired military personnel turned teacher, I see firsthand how prejudice separates communities and diminishes teamwork. As a future JROTC instructor, this lesson helps me guide students toward respect, service, and unity.

	views blurred with racism, in particular, where pseudo-science such as eugenics propounded the idea of superior and inferior races. Immigrants were scapegoated in terms of economic turbulence and	Exhorting them to study different people supports both moral and civic education. This chapter challenges me to promote empathy and exhibit leadership based on biblical principles. It reminds me that power in a
	societal issues, even though they contributed significantly to the economy in the form of labor, innovation, and culture. By extrapolating factual data of their affirmative social and economically productive role, the chapter debunks common myths regarding immigrants and welfare chauvinism, crime, and disease. It advocates for inclusive learning and bilingual programs where cultural identity and academic excellence coexist peacefully, fostering a sense of oneness in diversity, as seen in American geography.	multinational society is not derived from uniformity but from cooperation and ordinary humankind. Living my faith through fairness, respecting people's cultural sensitivities, and loving everyone is compatible with my Christian obligation to live God's grace through action and understanding.
Log: Addressing Racism and Classism in Schools Today	The reading explains that racism and classism in schools today are deeply rooted in long-standing institutional practices and social attitudes. Racism is described not only as prejudiced actions by individuals but also as institutional policies and customs that create unequal opportunities for students of color. Schools often communicate that White students are favored, reinforced by "frontstage" and "backstage" behaviors in which individuals act differently depending on who is present. Institutionally, racism appears through segregated schools, discriminatory hiring	This chapter compelled me to think critically about how I can work to dismantle systems that support some students and oppress others. The chapter's illustration of how children recognize inequity at a young age is just another affirmation for me to be purposeful in modeling inclusive behavior. As a current Health Science teacher and possible future JROTC instructor, I will begin to address tracking issues at my current site through deliberate actions, including encouraging homogeneous grouping, mentoring students placed in monitoring

	patterns, and inequities in academic tracking. Despite Brown v. Board of Education, most children of color still attend racially concentrated schools. Black and Latino students are more likely to be suspended for subjective behaviors, while White peers are disciplined less severely. Tracking also puts students of color disproportionately in lower-level, vocational, or remedial classes. Classism intersects with racism because it perpetuates systems that disproportionately disadvantage low-income families. Low-income families are, statistically, more likely to be families of color because of the historical legacy of segregation and discrimination in jobs. As a	programs to support their academic motivation and resilience in the face of tracking decisions, and advocating for all students to have access to honors-level materials. I will also work to limit biased disciplinary measures at my site by training teachers to discipline students utilizing objective standards. In addition, I can adopt the restorative practices mentioned in the chapter to rectify injustices and keep students engaged. As a Christian, scripture advises me to fight for the rights of those who are oppressed and to love my neighbor. This sort of ethical framework compels me to challenge policies that perpetuate oppression and to advocate for the equitable distribution of resources. I will work to

	result, high-poverty schools are also underfunded to a greater extent. High-poverty schools suffer from decrepit buildings, fewer qualified teachers, and fewer extracurricular opportunities. Additionally, word-ofmouth hiring practices and suburban job growth limit employment opportunities for families of color. Schools reflect class bias by requiring costly materials, transportation, technology, and extracurricular fees that poorer students cannot afford. Even expectations regarding academic accomplishments are influenced by stereotypes that encourage educators to	provide materials out of sight to support those who can’t afford them, demand inclusive materials with accurate presentations of history, and speak out against racist jokes told backstage or elsewhere when I see them. Finally, I will work with parents and community leaders to ensure that students’ struggles with housing and employment are not left to be solved solely within their educational setting.

	view students from low-income backgrounds as less capable. This leads to lowering expectations and discouragement, or higher dropout rates.	
Log: The Promise of Multicultural Education	The reading indicates that the foundation of multicultural education is the commitment to pluralism and the notion that schools ought to be ready to help students join a multicultural, democratic society. According to the chapter, diversity is merely the state where there are numerous groups, and pluralism is a state where diversity is tolerated and encouraged within a society. Multicultural education not only argues against racism and other discrimination in schools and society, but also supports pluralism in ethnicity, race, language, religion, economics and gender. The text reports the bewilderment of the term, where some teachers believe it refers to the combination of race and ethnicity issues, and that others view it as the sale of the cultures in the world (Koppelman, 2016). The definition that is widely held by Nieto focuses on the fact that multicultural education is the process of whole-school reform and that it infiltrates the curriculum, instruction, interactions, and school philosophy. The chapter compares multicultural education with essentialism, which is concerned with imparting an essential body	This chapter challenged me to reflect on how my personal teaching practices need to change in order to assist students in a pluralistic society. The notion that multicultural education defies racism and any kind of discrimination and endorses the pluralism that students inject in the classroom made me reflect on whether my teaching is inclusive of all the students or mostly a reflection of dominant views. This chapter as an educator motivates me to analyze the presence of hidden curriculum in my classroom in terms of policies, expectations or materials that I employ. My essentialism debate also made me remember that one cannot teach without context by learning facts in isolation. Students require learning related to their lives, promoting critical thinking, and accepting various perspectives. As a Christian, the pluralist call to affirm pluralism will indicate the understanding that everyone is created in the image of God and has the right to dignity and representation. Neighbourly love implies that one needs to respect cultural identities and criticize systems that are oppressing or isolating others. The scripture challenges the

	of knowledge. Essentialist schools have a tendency to focus on memorising, tracking, and a set curriculum that students need to ingest. This model is argued in the reading as it disregards the differences in the knowledge explosion in the learning rates, as well as the necessity of meaningful learning. Multicultural education advocates a conceptual curriculum, with multiple views, questioning favoritism in texts, and through the use of theme areas such as identity and justice. It also deals with the hidden curriculum in which schools convey values through images, policies, and language.	believers to seek justice, and multicultural education fits the call by focusing on inequity and inclusion. This chapter inspires me to change my approach to teaching to accommodate students with different backgrounds, incorporate various views within the curriculum, and make students perceive themselves as competent contributors.